



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. By <sup>4681</sup> the <i>ssa'ffa'te</i> <sup>4682</sup> ( <i>rankers-she<sup>y m</sup></i> ) <i>ssaffan</i> <sup>4683</sup> ( <i>absolute ranking</i> ).	وَالصَّافَّاتِ صَفًّا ١
2. So the <i>za'jera'te</i> <sup>4684</sup> ( <i>deterrers-she<sup>y m</sup> / drivers-she<sup>y m</sup></i> ) <i>zajran</i> <sup>4685</sup> ( <i>absolute deterring/ driving</i> ).	فَالزَّاجِرَاتِ زَجْرًا ٢
3. So the reciters-she <sup>ym</sup> <sup>4686</sup> <i>Thekra (Qur'an)</i> .	فَالتَّالِيَاتِ ذِكْرًا ٣
4. Verily your <sup>n</sup> <i>elaha (deity)</i> ( <i>is</i> ) surely One.	إِنَّ إِلَهَكُمْ لَوَاحِدٌ ٤
5. Lord ( <i>of</i> ) the Heavens <sup>w</sup> and the Earth <sup>w</sup> and what ( <i>are</i> ) between them both and Lord ( <i>of</i> ) the <i>mashareqe (sunrises' loci)</i> <sup>4687</sup> .	رَبُّ السَّمَوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشْرِقِ ٥
6. Verily We bedecked the Heaven <sup>w</sup> ( <i>of</i> ) the world <sup>w</sup> by the stars' <sup>w</sup> <sup>4688</sup> adornment <sup>w</sup> .	إِنَّا زَيْنَّا السَّمَاءَ الدُّنْيَا بِزِينَةِ الْكَوَاكِبِ ٦
7. And an ( <i>absolute</i> ) keep-up <sup>4689</sup> from every Satan <i>ma'reden (obdurate/ rebel)</i> .	وَحِفْظًا مِّنْ كُلِّ شَيْطَانٍ مَّارِدٍ ٧
8. Notyassamma'ona <sup>4690</sup> ( <i>they<sup>z</sup> incline to hearken</i> ) to the chiefs the highest; and ( <i>are to be</i> ) cast they <sup>z</sup> from every side.	لَّا يَسْمَعُونَ إِلَى الْمَلَأِ الْأَعْلَىٰ وَيُقَذَّفُونَ مِنْ كُلِّ جَانِبٍ ٨
9. <i>Dobooran (ones that are being assuredly repelled from Allah's mercy)</i> and for them ( <i>is</i> ) an everlasting torment.	دُحُورًا وَلَهُمْ عَذَابٌ وَاصِبٌ ٩
10. Except whom <sup>p</sup> [ <i>he</i> ] ( <i>stealthily</i> ) snatched a snatch <sup>w</sup> then followed him a <i>she'habon(flammer) tha'qib (piercer)</i> .	إِلَّا مَنِ خَطِطَ الْخَطْفَةَ فَاتَّبِعْهُ ١٠ شَهَابٌ ثَاقِبٌ ١٠

<sup>4681</sup> In Arabic the letter “ق” is a letter used to *swear* in the name of Allah! In English the *equivalent* for swearing is “*by!*” Therefore, since this *Ayah* begins by making an oath by the name of the “الصافات,” which is by *implication* by the “Lord of the “الصافات.” So we start with the word “*by*” and not “ق” as “ق” will *not* suffice the meaning in this context!

<sup>4682</sup> The word “الصافات” is a *feminine noun*, hence the [she-] prefix indicative!

<sup>4683</sup> The word “صفا” is the *infinitive noun* for the word “إصف.” Thus, in order to indicate this “*infinitive ness*” the word “*absolutely*” is prefixed to the word “*ranking!*”

<sup>4684</sup> The word “الزاجرات” is a *feminine noun*, hence the [she-] indication! Additionally, “الزاجرات” has two distinct meanings: (1) deterrers or preventers, (2) drivers or propellers!

<sup>4685</sup> The word “زجر” is the *infinitive noun* for the word “إزجر.” Thus, in order to *indicate* this “*infinitive ness*” the word “*absolutely*” is prefixed to the words “*deterring/ driving!*”

<sup>4686</sup> The word “التاليات” some Prophet's (SAWS) say that what is meant is *Gabriel*, as the *reciter of the Qur'an*, mentioned as a *plural* as he is the *chief* of the angels! Others have said *any one* who recites the Qur'an!

<sup>4687</sup> Sunrise's locus = “المشرق” versus sunrise = “الشروق”!

<sup>4688</sup> The word “كوكب” is the plural of “كوكب,” from a *linguistic* point of view means: *star!* Although in modern times “كوكب” = *planet!*

<sup>4689</sup> The word “حفظاً” is rooted in “حفظ” = “kept-up” not just “kept, or maintained,” or even “guarded!” Merriam Webster's Dictionary puts “keep up” as: “to stay even (as in acts of strength, endurance, or speed) \*although he was small he could keep up with the larger boys in sports\*!” (*Emphasis is added*)! Also the word “حفظاً” is an *infinitive noun* to indicate the *absolute function of the verb*, hence the prefix “*absolute*,” see محمود صافي إعراب القرآن،

<sup>4690</sup> The word “yassamma'o” = “يسمع” in “يسمعون” is “يصفى، أي يميل بالراس و الأذن للسمع بجدي” so they *incline* to *hearken*, but they will not achieve their goal! See اللسان!

11. So <i>istaf'te</i> (let-[you <sup>s</sup> ] seek situationally fitting and wise opinion of) <sup>4691</sup> them; are they harder creation or whom <sup>p</sup> We created; verily We created them of a mud <i>la'zib</i> ( <i>cohesive/ adhesive</i> ).	فَاسْتَفْتِهِمْ أَهُمْ أَشَدُّ خَلْقًا أَمْ مَنِ خَلَقْنَا إِنَّا خَلَقْنَاهُمْ مِنْ طِينٍ لَازِبٍ ﴿١١﴾
12. Rather marveled/ wondered you <sup>g</sup> and scorn they <sup>z</sup> .	بَلْ عَجَبْتَ وَتَسْخَرُونَ ﴿١٢﴾
13. And if ( <i>had-been</i> ) reminded they <sup>z</sup> not remember they <sup>z</sup> .	وَإِذَا ذُكِّرُوا لَا يَذْكُرُونَ ﴿١٣﴾
14. And if they <sup>z</sup> saw an <i>Aya'tan</i> <sup>w</sup> ( <i>miracle/ sign/ proof</i> ) <i>yastakberona</i> <sup>4692</sup> (they <sup>z</sup> deem scorning).	وَإِذَا رَأَوْا آيَةً يَسْتَسْخِرُونَ ﴿١٤﴾
15. And they <sup>z</sup> said: <i>en(not)</i> this except a magic manifest.	وَقَالُوا إِن هَذَا إِلَّا سِحْرٌ مُبِينٌ ﴿١٥﴾
16. Is if we died and we were <i>tora'ban</i> ( <i>crushed sand</i> ) and bones, are verily we surely <i>maboothoona</i> ( <i>ones that are to be resurrected</i> ).	أَءِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظْمًا أَعْنَا لَمَبْعُوثُونَ ﴿١٦﴾
17. Are our fathers the [firsts] ( <i>too</i> ) <sup>4693</sup> .	أَوَءَابَاؤُنَا الْأَوَّلُونَ ﴿١٧﴾
18. Let-say [you <sup>s</sup> ]: yes and <sup>4694</sup> you <sup>f</sup> ( <i>are</i> ) <i>dakherona</i> ( <i>they who became contemptible or of no significance</i> ).	قُلْ نَعَمْ وَأَنْتُمْ دَاخِرُونَ ﴿١٨﴾
19. So verily only, she/it <sup>w</sup> ( <i>is</i> ) a <i>zaj'raton</i> ( <i>screech-she<sup>y</sup> /-determent-she<sup>y</sup></i> ) one-she <sup>y</sup> then <i>edha</i> ( <i>suddenly/ whereas</i> ) they ( <i>are</i> ) looking <sup>4695</sup> .	فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ فَإِذَا هُمْ يَنْظُرُونَ ﴿١٩﴾
20. And they <sup>z</sup> said: O, <i>waylana</i> <sup>4696</sup> ( <i>ruin/ long lasting torture/ valley in the Hell: for us</i> ) this ( <i>is</i> ) the Deen's <sup>4697</sup> Day.	وَقَالُوا وَيَوَيْلَنَا هَذَا يَوْمُ الدِّينِ ﴿٢٠﴾
21. This ( <i>is</i> ) Day ( <i>of</i> ) the <i>Fa'ssle</i> <sup>4698</sup> ( <i>Sunderance</i> ), which <sup>x</sup> were you <sup>c</sup> by it <sup>x</sup> <sup>4699</sup> denying,	هَذَا يَوْمُ الْفَصْلِ الَّذِي كُنْتُمْ بِهِ تُكَذِّبُونَ ﴿٢١﴾
22. Let-throng you <sup>z</sup> whom <sup>r</sup> <i>dhalamo</i> <sup>4700</sup> (they <sup>z</sup> wronged) and their <i>azwa'je</i> <sup>4701</sup> ( <i>similars/ categories</i> ) and what they <sup>z</sup> were worshipping they <sup>z</sup> .	أَحْشَرُوا الَّذِينَ ظَلَمُوا وَأَزْوَاجَهُمْ وَمَا كَانُوا يَعْبُدُونَ ﴿٢٢﴾
23. Of lesser than/without Allah, then let-you <sup>z</sup> aright-guide them to <i>Sseratte</i> ( <i>road/way</i> ) ( <i>of</i> ) the <i>Jabeeme's</i> <sup>4702</sup> ( <i>intensely-blazing Fire</i> ).	مِنْ دُونِ اللَّهِ فَاهْدُوهُمْ إِلَى صِرَاطِ الْجَحِيمِ ﴿٢٣﴾
24. And let-stand them you <sup>z</sup> ; verily they ( <i>are</i> ) <i>masoolona</i> <sup>4703</sup> ( <i>ones that are to be questioned</i> ).	وَقَفُّوهُمْ إِنْهُمْ مَسْئُولُونَ ﴿٢٤﴾
25. What ( <i>is</i> ) for you <sup>b</sup> not mutually-succor you <sup>z</sup> .	مَا لَكُمْ لَا تَنْصَرُونَ ﴿٢٥﴾
26. Rather today they ( <i>are</i> ) surrenderors.	بَلْ هُمْ الْيَوْمَ مُسْتَسْلِمُونَ ﴿٢٦﴾

<sup>4691</sup> See the *Lexicon* attached to this *Translation* for the effect of the letter **س** when added to a word!

<sup>4692</sup> Ibid, for the "إس"

<sup>4693</sup> That is are our fathers too to be resurrected?

<sup>4694</sup> This "و" here could be "حالية" = "while!"

<sup>4695</sup> That is *what is to be done with them!* Hence "يَنْظُرُونَ" could mean "waiting" *what is to be done with them!*

<sup>4696</sup> *Waylon* is an Arabic word that has three *distinct* meanings: (1) long lasting torture; (2) a valley in the Hell Fire with *intense* heat that it melts every thing that comes into it; (3) ruin.

<sup>4697</sup> The "Deen's Day" means day of *reckoning and accountability*, where *penalty* or *reward* is rendered accordingly!

<sup>4698</sup> That is the Day when Allah *decides* and *sunders* each and everyone *according* to their *dues*, *good* or *bad*!

<sup>4699</sup> The pronoun particle "هـ" in "به" is in the *masculine* as it refers to the "اليوم" = *day*, in Arabic a *masculine* gender! This in *contrast* to a "بها" in some other *Ayah*, (S34:42) where the reference is to Hell, in Arabic a *feminine* gender, so the reference there is *feminized* by it!

<sup>4700</sup> See the *Lexicon* attached to this *Translation* for "ظالم" = "فاعل الظلم" = "injustice-doer" and "ظلم" = "wronged!"

<sup>4701</sup> The word "زوج" strictly and linguistically speaking means (1) *pair*, (2) *husband* or *wife*, (3) the *individual entity* with a *companion*, (4) *category* = "صنف" (sort or kind or specimen), (5) *bue* (color). And quite relevant to the word "زوج" is its *plural*: (1) "أزواج," which could also mean: (2) *similars*, i.e. the *look-likes*! ), (3) *bues*! See *اللسان*!

<sup>4702</sup> The word "الجحيم" is proper noun, but it means *intensely blazing fire*! See *الراغب*!

<sup>4703</sup> In a true *Hadeeth*, it is said that whoever was made to *stand* for *questioning* on Day of Judgment, is really in rather dire trouble and doom!

27. And <i>aqbala</i> ( <i>forwardly-came</i> ) some ( <i>of</i> ) them on some, mutually querying they <sup>z</sup> .	وَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٢٧﴾
28. Said they <sup>z</sup> : verily you <sup>b</sup> you <sup>c</sup> were <i>ta'atona</i> <sup>x</sup> ( <i>approaches/comes to us</i> ) <sup>x</sup> of <sup>4704</sup> the <i>ya'mene</i> ( <i>power/right-side/religion</i> ).	قَالُوا إِنَّكُمْ كُنْتُمْ تَأْتُونَنَا عَنِ الْيَمِينِ ﴿٢٨﴾
29. They <sup>z</sup> said: rather not you <sup>z</sup> were believers.	قَالُوا بَلْ لَمْ تَكُونُوا مُؤْمِنِينَ ﴿٢٩﴾
30. And [was] not for us on you <sup>b</sup> of an authority; rather you <sup>c</sup> were people <i>ttaqeena</i> <sup>4705</sup> ( <i>tyrants</i> ).	وَمَا كَانَ لَنَا عَلَيْكُمْ مِنْ سُلْطَنِ بَلْ كُنْتُمْ قَوْمًا طَافِينَ ﴿٣٠﴾
31. So righted on us our Lord's say: verily we ( <i>are</i> ) surely tasters.	فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَا إِنَّا لَذَائِقُونَ ﴿٣١﴾
32. So we <i>aghamwayna</i> ( <i>we caused you<sup>b</sup> to stray because of fallacious belief</i> ); verily we were <i>ghaweena</i> <sup>4706</sup> ( <i>strayers because of fallacious belief resulting in disappointment</i> ).	فَأَعْوَيْنَكُمْ إِنَّا كُنَّا عَاوِينَ ﴿٣٢﴾
33. Then verily they then-day ( <i>are</i> ) in the torment partners.	فَالَهُمْ يَوْمَئِذٍ فِي الْعَذَابِ مُشْتَرِكُونَ ﴿٣٣﴾
34. Verily We like <i>tha'leka</i> ( <i>he-that-afar-it/that</i> ) [We] do by the criminals.	إِنَّا كَذَلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ﴿٣٤﴾
35. Verily they were if ( <i>had-been</i> ) said to them: no an <i>elaha</i> ( <i>a deity</i> ) except Allah <i>yestakeberoona</i> <sup>4707</sup> ( <i>they<sup>z</sup> affirm their prideful haughtiness</i> ).	إِنَّهُمْ كَانُوا إِذَا قِيلَ لَهُمْ لَا إِلَهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ ﴿٣٥﴾
36. And say they <sup>z</sup> : are verily we surely leavers/leaving our <i>aalehab</i> ( <i>deities</i> ) for a maniac <sup>4708</sup> poet.	وَيَقُولُونَ أَهْنَا لِنَارِكُوا ءَالِهَتِنَا لِشَاعِرٍ مَجْنُونٍ ﴿٣٦﴾
37. Rather came [ <i>he</i> ] by the right and <i>ssaddaqa</i> ( <i>affirmed as credible</i> [ <i>he</i> ]) the <i>mursaleena</i> ( <i>sent-messengers</i> ).	بَلْ جَاءَ بِالْحَقِّ وَصَدَقَ الْمُرْسَلِينَ ﴿٣٧﴾
38. Verily you <sup>b</sup> surely ( <i>are</i> ) tasters ( <i>of</i> ) the torment the painful.	إِنْ كُنْتُمْ لَذَائِقُوا الْعَذَابِ الْأَلِيمِ ﴿٣٨﴾
39. And not ( <i>to be</i> ) requited you <sup>z</sup> except what you <sup>c</sup> were working.	وَمَا تَحْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿٣٩﴾
40. Except Allah's <i>eba'de</i> ( <i>worshippers/submitters/slaves</i> ) the <i>mukhlasseena</i> <sup>4709</sup> ( <i>they who are: purified and saved</i> ).	إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿٤٠﴾
41. Those for them a <i>rez'qon</i> <sup>x</sup> ( <i>provision/victuals for sustenance</i> ) <sup>x</sup> <i>ma'aloomon</i> ( <i>that which known</i> ).	أُولَئِكَ لَهُمْ رِزْقٌ مَعْلُومٌ ﴿٤١﴾
42. Fruits <sup>w</sup> and they ( <i>are</i> ) <i>mukramoona</i> ( <i>they that are hospitality accorded and honored</i> ).	فَوَاكِهَ وَهُمْ مُكْرَمُونَ ﴿٤٢﴾
43. In paradises <sup>w</sup> /gardens <sup>w</sup> ( <i>of</i> ) the <i>naeeme</i> ( <i>permanent mental and physical delights in the highest chambers of Paradise</i> ).	فِي جَنَّاتِ النَّعِيمِ ﴿٤٣﴾
44. On beds mutually ( <i>are</i> ) they <sup>z</sup> fronting ( <i>tête-à-tête</i> ).	عَلَى سُرُرٍ مُتَقَابِلِينَ ﴿٤٤﴾
45. ( <i>Being/to-be</i> ) circumambulated over them by a	يُطَافُ عَلَيْهِمْ بِكَأْسٍ مِنْ مَعِينٍ ﴿٤٥﴾

<sup>4704</sup> See the *Lexicon* attached to this *Translation* regarding the various meanings of the preposition *عن*!

<sup>4705</sup> The "tyrants" = "طاغون" those who are *oppressive, harsh and arbitrary* in their conduct!

<sup>4706</sup> The word "الغاوين" strayers *because of fallacious belief resulting in disappointment for them*! See *اللسان والراغب*!

<sup>4707</sup> See the *Lexicon* attached to this *Translation* for the effect of the letter *س* when added to a word!!

<sup>4708</sup> The word "مجنون" is a *noun* corresponding to "maniac" rather than "insane" which is an adjective!

<sup>4709</sup> The word "mukhlaseen" is objective, masculine, plural noun meaning: they that were selected by Allah for *purity of their genuine nature* and thus were provide *safety and security* from any punishment!



goblet <sup>4710</sup> of <i>ma'eenen</i> (ever-flon).	
46. White <sup>w</sup> a delectableness <sup>w</sup> for the drinkers.	بَيْضَاءَ لَذَّةٍ لِلشَّارِبِينَ ﴿٤٦﴾
47. Neither in it <sup>w</sup> headiness/havoc and nor they (are) because <sup>4711</sup> (of) it <sup>w</sup> <i>younzafona</i> <sup>4712</sup> (they <sup>z</sup> are to be intoxicated/-drink-depleted).	لَا فِيهَا غَوْلٌ وَلَا هُمْ عَنْهَا يُنزَفُونَ ﴿٤٧﴾
48. And they <sup>z</sup> have <i>qa'sser'te-atta'rfe</i> <sup>4713</sup> (eye-extremities <sup>3w</sup> confiners) <sup>w</sup> <i>eeynon</i> (wide-eyed) <sup>w</sup> .	وَعِنْدَهُمْ قَنْصِرَتُ الْأَطْرَفِ عَيْنٌ ﴿٤٨﴾
49. As verily they <sup>y</sup> (were) eggs <i>maknoon</i> (rather clean, covered and well sheltered).	كَأَنَّهُنَّ بَيْضٌ مَكْنُونٌ ﴿٤٩﴾
50. Then <i>aqbala</i> (forwardly came) some (of) them on some mutually querying they <sup>z</sup> .	فَأَقْبَلَ بَعْضُهُمْ عَلَى بَعْضٍ يَتَسَاءَلُونَ ﴿٥٠﴾
51. Said a sayer of them: verily I, [was] for me a mate.	قَالَ قَائِلٌ مِّنْهُمْ إِنِّي كَانَ لِي قَرِينٌ ﴿٥١﴾
52. Says [he]: are surely you <sup>g</sup> assuredly <sup>4714</sup> of the <i>mussadde-geena</i> <sup>4715</sup> (accepters of the say or its sayer as credible).	يَقُولُ أَؤُنْكُ لِمَنَ الْمُصَدِّقِينَ ﴿٥٢﴾
53. Is (it) if we died and we were <i>tora'ban</i> (crushed sand) and bones are verily we surely <i>madeenoona</i> <sup>4716</sup> (ones-judged-upon).	أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظْمًا أَأَنَّا لَمَدِينُونَ ﴿٥٣﴾
54. Said [he]: are <i>mutta'leona</i> <sup>4717</sup> (profound-observers you <sup>r</sup> ).	قَالَ هَلْ أَنتُم مُّطَّلِعُونَ ﴿٥٤﴾
55. So <i>itta'la'a</i> <sup>4718</sup> ([he] profoundly-observed); then [he] saw him in the <i>Jaheeme's</i> <sup>4719</sup> (intensely-blazing Fire <sup>w</sup> )'s middle.	فَاطْلَعَ فَرَّاهُ فِي سَوَاءِ الْجَحِيمِ ﴿٥٥﴾
56. Said [he]: <i>ta-Allahey</i> <sup>4720</sup> (by Allah) en (surely) <i>kedta</i> (you <sup>g</sup> nighed/verged/almost) surely die [me] <sup>4721</sup> out <sup>4722</sup> .	قَالَ تَاللَّهِ إِنْ كِدْتُ لِتُرْدِينَ ﴿٥٦﴾
57. And <i>lawla</i> (had it not been for) my Lord's boon <sup>w</sup> <sup>4723</sup> surely I (would have) been of the <i>muhdhareena</i> <sup>4724</sup> (those that are made present predeterminedly vis-à-vis time and place).	وَلَوْلَا نِعْمَةُ رَبِّي لَكُنْتُ مِنَ الْمُحْضَرِينَ ﴿٥٧﴾
58. Are then not we surely dying.	أَفَمَا نَحْنُ بِمَيِّتِينَ ﴿٥٨﴾
59. Except our dying <sup>w</sup> the first <sup>w</sup> and not we (are) surely <i>mo'athabeen</i> (ones that are to be tormented).	إِلَّا مَوْتَتَنَا الْأُولَىٰ وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿٥٩﴾
60. Verily this surely it <sup>x</sup> (is) the win the great.	إِنَّ هَذَا هُوَ الْفَوْزُ الْعَظِيمُ ﴿٦٠﴾

<sup>4710</sup> Not linguistically *per se* but conventionally and figuratively speaking the word “كأس” = “goblet,” in the Arabic came to mean the goblet which contains “الخمير,” meaning wine or such alcoholic beverage!

<sup>4711</sup> See the *Lexicon* attached to this Translation regarding the various meanings of the preposition *عن*!

<sup>4712</sup> The word “يُنزَفُونَ” could also mean *their drink gets depleted*, in which case this *Ayah* negates such depletion!

<sup>4713</sup> The expression “قَنْصِرَتِ الْأَطْرَفِ” = “eye-extremities’ confiners” means *those that restrict their sights to their husbands*!

<sup>4714</sup> The “ال” in “لِمَن” is “لِ” = “المزحقة” amounting to “التأكيد,” i.e. *affirmation*, expressed here by “assuredly”!

<sup>4715</sup> The word “*musaddegeen*” is more than “affirmers,” as “affirmers are directly for affirmation or confirmation”!

<sup>4716</sup> The word “مَدِينِينَ” = *ones-judged-upon*, i.e. “مَجْزِيِينَ” = *to be recompensed, good or bad each accordingly*! See *الراغب*!

<sup>4717</sup> The word “مُطَّلِعٌ” = “الواقف على الأمور و العالم بها,” i.e. *profound observer*!

<sup>4718</sup> The word “اطلع” could also mean: *looked from a height downwards*!

<sup>4719</sup> See footnote 4734 above regarding *Jabeem*!!

<sup>4720</sup> The word “*ta-Allahey*” is made up of two distinct components: the “*ta*” = “ت” and “*Allahey*!” The “*ta*” is “ت” = “*jurative particle*,” in English it’s equivalent to “*by*” in the sense of: “*in the name of*,” and “*Allahey*” is “*Allah*” grammatically inflected because of the *prepositional genitive particle* “*ta*”!

<sup>4721</sup> The letter “ن” in “لِتُرْدِينَ” by Arabic (*linguistic*) Rule, is called “نون الوقاية او العماد، حيث لا يستغنى عنها” which precedes the speaker’s pronoun “إني” The speaker’s pronoun “ي” in “لِتُرْدِينَ” is omitted, for “التخفيف” = “*alleviation, lightening*” or *Ayat’s end harmony (rhyme)*! See *إعراب القرآن، لمحمود صافي*!

<sup>4722</sup> The word “لِتُرْدِينَ” means *to die (me) out*, i.e. *cause me to cease living completely*!

<sup>4723</sup> See the *Lexicon* attached to this Translation for “*ne’amah*” (“*boon*”)!

<sup>4724</sup> The word “*muhdhareen*” is plural of “*muhdhar*,” masculine, singular objective noun meaning: *made present*! However, such plural sense almost always despite their wish to be present!

61. For like this then let work the workers.	لَمِثْلَ هَذَا فَلْيَعْمَلِ الْعَمِلُونَ ﴿٦١﴾
62. Is <i>tha'leka</i> (be-that-afar-it/ that) <i>khayron</i> (superior/ worthiest) <i>nozolan</i> (hospitality-abode) or tree <sup>w</sup> the <i>zaggoomen</i> (most distasteful and evil fruit in Hell).	أَذَلِكَ خَيْرٌ نَزْلاً أَمْ شَجَرَةُ الزَّقُومِ ﴿٦٢﴾
63. Verily We made it <sup>w</sup> an essay <sup>w</sup> for the <i>dha'lemeena</i> <sup>4725</sup> (injustice-doers).	إِنَّا جَعَلْنَهَا فِتْنَةً لِلظَّالِمِينَ ﴿٦٣﴾
64. Verily it <sup>w</sup> (is) a tree <sup>w</sup> [it <sup>w</sup> ] emerges <sup>w</sup> in the <i>Jabeeme's</i> <sup>4726</sup> (intensely-blazing Fire <sup>w</sup> ) <i>ass'le</i> (origination/ base/ root).	إِنَّهَا شَجَرَةٌ تَخْرُجُ فِي أَصْلِ الْجَحِيمِ ﴿٦٤﴾
65. Its <sup>w</sup> sheath (is) like that it <sup>x</sup> (is) the Satans' heads.	طَلَعَهَا كَأَنَّهُ رِءُوسُ الشَّيَاطِينِ ﴿٦٥﴾
66. So verily they surely (are) eaters of it <sup>w</sup> then fillers they <sup>z</sup> (are) of it <sup>w</sup> the bellies.	فَلْيَنبَغْ لَهُمْ أَكَلُونَ مِنْهَا فَمَا يَكُونُ مِنْهَا الْبُطُونَ ﴿٦٦﴾
67. Afterwards verily for them on it <sup>w</sup> surely (is) an admixture of <i>hameemen</i> <sup>4727</sup> (maximally heated/ cooled water).	ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِّنْ حَمِيمٍ ﴿٦٧﴾
68. Afterwards verily their return surely (is) to the <i>Jabeeme's</i> <sup>4728</sup> (intensely-blazing Fire <sup>w</sup> ).	ثُمَّ إِنَّ مَرْجِعَهُمْ لَإِلَى الْجَحِيمِ ﴿٦٨﴾
69. Verily they <i>also</i> (they <sup>z</sup> sadly commonly found) their fathers, strayers.	إِنَّهُمْ أَلفُوا ءَابَاءَهُمْ ضَالِّينَ ﴿٦٩﴾
70. So they (are) on their footsteps <i>youb'ra'ona</i> (they <sup>z</sup> are being hastened).	فَهُمْ عَلَى ءَاثَرِهِمْ يُرْعَوْنَ ﴿٧٠﴾
71. And <i>laqad</i> (verily, already and affirmatively) strayed before them most (of) the firsts.	وَلَقَدْ ضَلَّ قَبْلَهُمْ أَكْثَرُ الْأُولِينَ ﴿٧١﴾
72. And <i>laqad</i> (verily, already and affirmatively) We sent in them <i>muntheereena</i> (iterative warners).	وَلَقَدْ أَرْسَلْنَا فِيهِمْ مُنْذِرِينَ ﴿٧٢﴾
73. So let-look [you <sup>s</sup> ] how [was] consequence <sup>w</sup> (of) the <i>munthareena</i> (those that were warned).	فَانْظُرْ كَيْفَ كَانَ عَنَقِبَةُ الْمُنْذِرِينَ ﴿٧٣﴾
74. Except Allah's <i>eba'da</i> (worshippers/ submitters/ slaves) the <i>mukblasseena</i> <sup>4729</sup> (they who are purged and saved).	إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿٧٤﴾
75. And <i>laqad</i> (verily, already and affirmatively) called Us <i>Noohon</i> (Noah), so surely <i>ne'ama</i> (most excellent) (are) the answerers.	وَلَقَدْ نَادَيْنَا نُوحَ فَلَنِعَمْ الْمُجِيبُونَ ﴿٧٥﴾
76. And <i>najjaynabo</i> (We iteratively delivered him) and his family <sup>w</sup> from the distress the great.	وَنَجَّيْنَاهُ وَأَهْلَهُ مِنَ الْكَرْبِ الْعَظِيمِ ﴿٧٦﴾
77. And We made his progeny <sup>w</sup> they (are) the remainders- /survivors.	وَجَعَلْنَا ذُرِّيَّتَهُ هُمْ الْبَاقِينَ ﴿٧٧﴾
78. And We left on him in the lasts.	وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿٧٨﴾
79. Peace (is/ be) on <i>Noohen</i> (Noah) in the worlds.	سَلَامٌ عَلَى نُوحٍ فِي الْعَالَمِينَ ﴿٧٩﴾

<sup>4725</sup> The “ظالمين” = “the injustice-doer,” as “الظلم” = “injustice!” See the *Lexicon* attached to this *Translation*!

<sup>4726</sup> See footnote 4734 above regarding *Jabeem*!

<sup>4727</sup> The word “hameemen”=“حميم,” has no English equivalent *per se*! So, we transliterate and parenthetically explain! The word “hameemen”=“حميم,” has at least four different meanings, one of which is a paradoxical meaning of maximally heated water or cooled water or could be just warm water. In this paradoxical sense most of the time it is the maximally heated water is intended! A second meaning is very near or rather close friend/relative; a third meaning is: possessor of mutual affection towards another; and fourth meaning: a summer rain! See *اللسان*!

<sup>4728</sup> See footnote 4634 above regarding *Jabeem*!!

<sup>4729</sup> The word “mukblaseen” is objective, masculine, plural noun meaning: they that were selected by Allah for purity of their genuine nature and thus were provide safety and security from any punishment!

80. Verily We, like <i>tha'leka</i> ( <i>he-that-afar-it/that</i> ) requite [We] the benefactors.	إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿٨٠﴾
81. Verily he ( <i>is</i> ) of Our <i>eba'de</i> ( <i>worshippers/submitters/slaves</i> ) the believers.	إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿٨١﴾
82. Afterwards We drowned the others.	ثُمَّ أَغْرَقْنَا الْآخَرِينَ ﴿٨٢﴾
83. And verily of his sect <sup>w</sup> /faction <sup>w4751</sup> surely ( <i>is</i> ) <i>Ebraheema</i> ( <i>Abraham</i> ).	وَإِنَّ مِنْ شِيعَتِهِ لَإِبْرَاهِيمَ ﴿٨٣﴾
84. <i>Edb</i> ( <i>when/since</i> ) came[ <i>he</i> ]( <i>to</i> ) his Lord by a <i>sa'leemen</i> ( <i>free of blights and defects/sound</i> ) heart.	إِذْ جَاءَ رَبَّهُ بِقَلْبٍ سَلِيمٍ ﴿٨٤﴾
85. <i>Edb</i> ( <i>when/since</i> ) [ <i>he</i> ] said for his father and his people: what ( <i>are</i> ) you <sup>z</sup> worshipping.	إِذْ قَالَ لِأَبِيهِ وَقَوْمِهِ مَاذَا تَعْبُدُونَ ﴿٨٥﴾
86. Is <i>efkan</i> <sup>x</sup> ( <i>slandorous-fabrication/specious concoction</i> ) <sup>x</sup> <i>a'lehatan</i> <sup>w</sup> ( <i>deities</i> ) <sup>w</sup> lesser than/without Allah you <sup>z</sup> want.	أَفَبِكَاءِ إِلَهَتَدُونَ اللَّهَ تَرِيدُونَ ﴿٨٦﴾
87. So what ( <i>is</i> ) your <sup>n</sup> presumption by the worlds' Lord.	فَمَا ظَنُّكُمْ بِرَبِّ الْعَالَمِينَ ﴿٨٧﴾
88. Then [ <i>he</i> ] looked a look <sup>w</sup> in the stars.	فَنَظَرَ نَظْرَةً فِي النُّجُومِ ﴿٨٨﴾
89. Then [ <i>he</i> ] said: verily I am ill.	فَقَالَ إِنِّي سَقِيمٌ ﴿٨٩﴾
90. So they <sup>z</sup> diverted, <i>a'n</i> ( <i>off</i> ) him retreaters.	فَقَوْلُوا عَنْهُ مُدْبِرِينَ ﴿٩٠﴾
91. Then <i>ragha</i> ([ <i>he</i> ] <i>dodged/furtively snerved</i> ) to their <i>aalebata</i> <sup>w</sup> ( <i>deities</i> ) <sup>w</sup> ; then said [ <i>he</i> ]: would not <sup>4752</sup> you <sup>z</sup> eat.	فَرَاغَ إِلَى إِلَهِهِمْ فَقَالَ أَلَا تَأْكُلُونَ ﴿٩١﴾
92. What ( <i>is</i> ) for you <sup>b</sup> , not pronounce you <sup>z</sup> .	مَا لَكُمْ لَا تَنْطِقُونَ ﴿٩٢﴾
93. Then <i>ragha</i> ([ <i>he</i> ] <i>dodged/furtively snerved</i> ) over them beating by the <i>yameene</i> <sup>4753</sup> ( <i>right-hand</i> ).	فَرَاغَ عَلَيْهِمْ ضَرْبًا بِالْيَمِينِ ﴿٩٣﴾
94. Then <i>aqbalo</i> ( <i>forwardly-came they</i> <sup>z</sup> ) to him <i>yazeffona</i> ( <i>crowdedly hastening they</i> <sup>z</sup> ).	فَأَقْبَلُوا إِلَيْهِ يَزْفُونَ ﴿٩٤﴾
95. Said [ <i>he</i> ]: do you <sup>z</sup> worship what you <sup>z</sup> carve.	قَالَ أَتَعْبُدُونَ مَا تَنْحِتُونَ ﴿٩٥﴾
96. And Allah created you <sup>z</sup> and what you <sup>z</sup> work.	وَاللَّهُ خَلَقَكُمْ وَمَا تَعْمَلُونَ ﴿٩٦﴾
97. They <sup>z</sup> said: let-build you <sup>z</sup> for him a <i>bon'yanan</i> <sup>x</sup> ( <i>fixed-and-aggrandized build</i> ) <sup>x</sup> then let-throw him you <sup>z</sup> in the <i>Jabee'me</i> <sup>4754</sup> ( <i>intensely-blazing Fire</i> <sup>w</sup> ).	قَالُوا ابْنُوا لَهُ بُنْيَانًا فَأَلْقُوهُ فِي الْجَحِيمِ ﴿٩٧﴾
98. So they <sup>z</sup> wanted by him a scheme so We made them the lowest.	فَأَرَادُوا بِهِ كَيْدًا فَجَعَلْنَاهُمُ الْأَسْفَلِينَ ﴿٩٨﴾
99. And [ <i>he</i> ] said: verily I am a goer to my Lord [ <i>He</i> ] will aright-guide [ <i>me</i> ] <sup>4755</sup> .	وَقَالَ إِنِّي ذَاهِبٌ إِلَىٰ رَبِّي سَمِيعٌ ﴿٩٩﴾
100. My Lord: let-grant for me [ <i>Your</i> ] of the <i>ssa'leheena</i> ( <i>righteous-people</i> ).	رَبِّ هَبْ لِي مِنَ الصَّالِحِينَ ﴿١٠٠﴾

4751 The word “شِيعَة”= “sect/faction” in the sense of a party whose members *mutual follow and succor each other*!

4752 Clearly this “أَلَا” is the “أَلَا,” for “عرض الترغيب أو التحريض” i.e. *urging or desiring, promoting the action of the following verb*! In this case the “desiring” action!

4753 The word “*the right*” here could have *several* meanings, as seems to be the case, as mentioned by the various Qur'an commentators! It could mean: (1) the *right hand*, as normally and for most people, it is *stronger*! (2) It could mean: by the *oath*, which he made “*And by Allah I shall surely contrive against your idols after you turn away retreaters!*” (S21:57)! (3) Or possibly by “*the justice= the right!*” (S69:44)!

4754 See footnote 4734 below regarding *Jahme*!

4755 The letter “ن” in “سَمِيعٌ” by Arabic (*linguistic*) Rule, is called “نون الوقاية أو العماد، حيث لا يُستغنى عنها” which precedes the speaker's pronoun “إني” The speaker's pronoun “ي” in “سَمِيعٌ” is omitted, for “التخفيف” = “alleviation, lightening” or *Ayat's end harmony (rhyme)*! See إعراب القرآن، لمحمود صافي



101. So <i>bashsharna</i> <sup>4756</sup> ( <i>We had told pleasant tidings to</i> ) him by a <i>gholamon</i> <sup>4757</sup> forbearer.	فَبَشِّرْنَهُ بِنُحْلٍ حَلِيمٍ ﴿١٠١﴾
102. So <i>lamma</i> ( <i>when/whence</i> ) [ <i>he</i> ] reached with him the <i>sa'aya</i> <sup>4758</sup> ( <i>endeavor</i> ), said [ <i>he</i> ]: O, my little-son <sup>4759</sup> , verily I see in the <i>mana'me</i> ( <i>sleep/sleep-vision/dream</i> ) verily I am slay-/slaughtering you <sup>g</sup> ; so let-look [ <i>you</i> s] what [ <i>you</i> s] see; said [ <i>he</i> ]: O, my father do what [ <i>you</i> s] ( <i>are being</i> ) commanded, [ <i>you</i> s] shall find me <i>en(if)</i> willed Allah of the <i>ssa'hereen</i> ( <i>people of patience</i> ).	فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يَبْنَئِي إِنِّي أَرَى فِي الْمَنَامِ أَنِّي أَذْنُحُكَ فَأَنْظُرْ مَاذَا تَرَى قَالَ يَتَأْتَبِ أَفْعَلُ مَا تُؤْمَرُ سَتَجِدُنِي إِنْ شَاءَ اللَّهُ مِنَ الصَّابِرِينَ ﴿١٠٢﴾
103. Then <i>lamma</i> ( <i>when/whence</i> ) both consigned <sup>4760</sup> ( <i>themselves</i> ) and <i>tallabo</i> <sup>4761</sup> ( <i>[he] tipped/flung him</i> ) for the <i>ja'bee'-ne</i> <sup>4762</sup> ( <i>on the side of the forehead between the eye and the ear</i> ).	فَلَمَّا أَسْلَمَا وَتَلَّهُ لِلْجَبِينِ ﴿١٠٣﴾
104. And We called him that O, <i>Ebraheemo</i> ( <i>Abraham</i> ).	وَنَدَيْنَاهُ أَنْ يَتَرَاهِمُ ﴿١٠٤﴾
105. <i>Qad</i> ( <i>already and affirmatively</i> ): <i>ssaddaqata</i> ( <i>you affirmed as true</i> ) the <i>ru'aya</i> ( <i>dream/vision</i> ); verily We, like <i>tha'leka</i> ( <i>he-that-afar-it/that</i> ) requite [ <i>We</i> ] the benefactors.	قَدْ صَدَّقْتَ الرُّؤْيَا إِنَّا كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٠٥﴾
106. Verily this, surely it <sup>x</sup> ( <i>is</i> ) the essay the manifest.	إِنَّ هَذَا هُوَ الْبَلَاءُ الْمُبِينُ ﴿١٠٦﴾
107. And We ransomed him by a <i>thebhen</i> <sup>4763</sup> ( <i>an offering to be slaughtered, i.e. corban</i> ) great.	وَفَدَيْنَاهُ بِذَبْحٍ عَظِيمٍ ﴿١٠٧﴾
108. And We left on him in the lasts.	وَتَرَكْنَا عَلَيْهِ فِي الْآخِرِينَ ﴿١٠٨﴾
109. Peace ( <i>be/is</i> ) on <i>Ebraheema</i> ( <i>Abraham</i> ).	سَلَامٌ عَلَى إِبْرَاهِيمَ ﴿١٠٩﴾
110. Like <i>tha'leka</i> ( <i>he-that-afar-it/that</i> ) [ <i>We</i> ] requite the benefactors.	كَذَلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١١٠﴾
111. Verily he ( <i>is</i> ) of Our <i>eba'de</i> ( <i>worshippers/submitters/slaves</i> ) the believers.	إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١١١﴾
112. And <i>bashsha'rnaho</i> <sup>4764</sup> ( <i>We told him pleasant tidings</i> ) by <i>Is-haqa</i> ( <i>Isaac</i> ), a prophet of the <i>ssa'leheena</i> ( <i>righteous people</i> ).	وَبَشِّرْنَهُ بَأِسْحَاقَ نَبِيًّا مِنْ الصَّالِحِينَ ﴿١١٢﴾
113. And We blessed on him and on <i>Is-haqa</i> ( <i>Isaac</i> ); and of progeny <sup>w</sup> ( <i>of</i> ) them both a benefactor and <i>dha'lemor</i> <sup>4765</sup> ( <i>injustice-doer</i> ) for himself <sup>w</sup> manifest.	وَبَارَكْنَا عَلَيْهِ وَعَلَى إِسْحَاقَ وَمِنْ ذُرِّيَّتِهِمَا مُحْسِنٌ وَظَالِمٌ لِنَفْسِهِ مُبِينٌ ﴿١١٣﴾
114. And <i>laqad</i> ( <i>verily, already and affirmatively</i> ) surely <i>manana</i> <sup>4766</sup> ( <i>We graced Our boon</i> ) on <i>Mosa</i> ( <i>Moses</i> ) and	وَلَقَدْ مَنَّا عَلَى مُوسَى ﴿١١٤﴾

<sup>4756</sup> The word *bashshara* = "بَشَّرَ" has no English equivalent *per say*! So, we resort to transliteration and parenthetical explanation! It is a command verb where a speaker is commanding another to tell pleasant tidings, albeit surely not all of the times pleasing to some recipients! As some times "grievous" tidings could be the case! Clearly demeritorious people do not deserve any pleasant tidings, except by way of sarcasm! As raising their expectations and suddenly plunging it deep into the abyss of dismality is very fitting for them!

<sup>4757</sup> The word "gholam" means (1) a male boy, (2) a young mustached boy, (3) a hireling, (4) a servant/slave.

<sup>4758</sup> The word "سَعْيَ" has several meanings, depending on the context: (1) "بِمَعْنَى عَادَا دُونَ الشَّدِّ" i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) "بِمَعْنَى مَشَى أَوْ مَضَى" i.e. treaded = walk on, over, or along; (3) "عَمَلٌ بِاجْتِهَادٍ" = endeavored, i.e. he made conscientiously concerted effort toward an end, as in this context the boy reached the age where he endeavors the life's endeavors<sup>t</sup> help his father; (4) "بِمَعْنَى قَصْدٍ" intentionally treaded! When "سَعْيَ" in the sense of "striding" it is made transitive by "إِلَى" and when it is in the sense of "work" then it is made transitive by "الْإِلَامُ" See *اللسان*, and *الصابر*!

<sup>4759</sup> The word "بَنِي" = "little son" is an Arabic tongue expression meaning endearment, certainly not of slighting!

<sup>4760</sup> That is *consigned*, i.e. they both entrusted their selves to Allah and His command through Abraham's vision!

<sup>4761</sup> The word "تَلَّ" in "تَلَّهُ" means "كَبَّهَ عَلَى وَجْهِهِ بِدَرَجَةٍ مِنَ الْقُوَّةِ" the best I can find in English is *tipped* or *flung*!

<sup>4762</sup> There is no English equivalent for "جَبِينِ" *per se*! So, I chose to transliterate and parenthetically explain!!

<sup>4763</sup> The word "ذَبْحٍ" means that which is to be slaughtered! See *البصائر*!

<sup>4764</sup> See the *Lexicon* attached to this Translation for *bashshara/youbashsharo/mubasher* = "يُبَشِّرُ أَوْ يُبَشِّرُ"!

<sup>4765</sup> The word "ظَالِمٌ" = "ظَالِمٌ" = "the injustice-doer," as "الظالم" = "injustice!"

Haroona (Aaron).

115. And *najjayna* (*We iteratively delivered*) them both and people (*of*) them both from the distress the great.

وَهَرُونَ  
وَنَجَّيْنَهُمَا وَقَوْمَهُمَا مِنَ  
الْكُرْبِ الْعَظِيمِ

116. And We succored them so they<sup>z</sup> were they the overcomeers.

وَنَصَرْتَهُمْ فَكَتَلُوا هُمُ الْغَالِبِينَ

117. And *aa'tayna* (*We accorded*) them both the book the *mustabeena*<sup>4767</sup> (*self-evident/ seeker/ demander of evidence*).

وَأَاتَيْنَهُمَا الْكِتَابَ الْمُسْتَبِينَ

118. And We aright-guided them both the *Sseratta* (*single and specific Path*) the straight.

وَهَدَيْنَهُمَا الصِّرَاطَ الْمُسْتَقِيمَ

119. And We left on them both in the lasts.

وَتَرَكْنَا عَلَيْهِمَا فِي الْأَخْرَبِ

120. Peace (*be/is*) on Mosa (Moses) and Haroona (Aaron).

سَلَامٌ عَلَىٰ مُوسَىٰ وَهَارُونَ

121. Verily We like *tha'leka* (*be-that-afar-it/that*) [*We*] requite the benefactors.

إِنَّا كَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ

122. Verily both(*of*) them (*are*) of Our *eba'de* (*worshippers/ submitters/ slaves*) the believers.

إِنَّهُمَا مِنْ عِبَادِنَا الْمُؤْمِنِينَ

123. And verily *Ehisa* surely (*is*) of the *mursa'leena* (*sent-messengers*).

وَأَنَّ إِلْيَاسَ لَمِنَ الْمُرْسَلِينَ

124. *Eah*(*when/ since*) said[*be*] to his people: should not<sup>4768</sup> *tattaqoo* (*you<sup>z</sup> reverentially guard not to displease Allah*).

إِذْ قَالَ لِقَوْمِهِ أَلَا تَتَّقُونَ

125. Do you<sup>z</sup> invoke *Ba'alan*<sup>4769</sup> (*i.e. the idol Ba'al*) and you<sup>z</sup>leave/forsake *ahsano* (*excellenter*) (*of*) the creators.

أَتَدْعُونَ بَعْلًا وَتَذَرُونَ

126. Allah (*is*) your<sup>n</sup> Lord and Lord (*of*) your<sup>n</sup> fathers the firsts.

أَحْسَنَ الْخَالِقِينَ

اللَّهُ رَبُّكُمْ وَرَبُّ آبَائِكُمُ الْأُولِينَ

127. So they<sup>z</sup> denied him; so verily they surely(*are*) *muhdharoona*<sup>4770</sup> (*those that are made present predeterminedly vis-à-vis time and place*).

فَكَذَّبُوهُ فَإِنَّهُمْ لَمُحْضَرُونَ

128. Except Allah's *eba'da* (*worshippers/ submitters/ slaves*) the *mukhlaseena*<sup>4771</sup> (*they that were purified and saved*).

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ

129. And We left on him in the lasts.

وَتَرَكْنَا عَلَيْهِ فِي الْأَخْرَبِ

130. Peace (*be/is*) on El-Yaseen.

سَلَامٌ عَلَىٰ إِيَّاسِينَ

131. Verily We like *tha'leka* (*be-that-afar-it/that*) [*We*] requite the benefactors.

إِنَّا كَذَٰلِكَ نَجْزِي الْمُحْسِنِينَ

132. Verily he (*is*) of Our *eba'de* (*worshippers/ submitters/ slaves*) the believers.

إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ

<sup>4766</sup> The word “مَنْ” in “يَمُنْ” means “إِنْعَمَةً يُعْمَلُهَا” That a “boon He graces it!”

<sup>4767</sup> The word “mustabeen” has two distinct but supportive to each other meanings: (1) that the book is self-evident, for whoever looks into it rationally and unbiasedly; and (2) The book is “seeker,” in the sense of a demander of proof vis-à-vis anyone or anything that contradicts it!

<sup>4768</sup> Clearly this “أَلَا” is the “أَلَا” for “عَرْضُ التَّرْغِيبِ أَوْ التَّحْذِيرِ” i.e. urging or desiring, promoting the action of the following verb! In this case the “urging” action!

<sup>4769</sup> The word “Ba’alan” is only grammatically inflected for “Ba’al,” which was the name of an idol some Arabs (in present day town of Ba’albek, Lebanon) were worshipping!

<sup>4770</sup> The word “muhdharoon” is plural of “muhdhar,” masculine, singular objective noun meaning: made present! However, such plural sense almost always despite their wish to be present!

<sup>4771</sup> The word “mukhlaseena” is objective, masculine, plural noun meaning: they that were selected by Allah for purity of their genuine nature and thus were provide safety and security from any punishment!

<sup>4774</sup> “Subhana Allah” means: hallowedly and marvelously deeming Allah transcending all shortcomings and that all solemnly stand in awe and utmost consecration of Allah!



133. And verily Lootan (Lott) ( <i>is</i> ) surely of the <i>mursaleena</i> (sent-messengers).	وَإِنْ لُّوطًا لِّمَنِ الْمُرْسَلِينَ ﴿١٣٣﴾
134. Edb ( <i>when/since</i> ) najjaynabo ( <i>We iteratively delivered him</i> ) and his family <sup>w</sup> wholes.	إِذْ نَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ ﴿١٣٤﴾
135. Except <i>ajoozan</i> (aged-woman) in the <i>gha'bereena</i> (residuum/ remnants).	إِلَّا عَجُوزًا فِي الْغَابِرِينَ ﴿١٣٥﴾
136. Afterwards We destroyed the others.	ثُمَّ دَمَّرْنَا الْآخَرِينَ ﴿١٣٦﴾
137. And verily you <sup>b</sup> surely you <sup>z</sup> pass-by on them by-morning.	وَإِنَّكُمْ لَتَمُرُّونَ عَلَيْهِمْ مُصْبِحِينَ ﴿١٣٧﴾
138. And by night; do then not cerebrate you <sup>z</sup> .	وَبِاللَّيْلِ أَفْلا تَعْقِلُونَ ﴿١٣٨﴾
139. And verily Younisa (Jonah) surely ( <i>is</i> ) of the <i>mursaleena</i> (sent-messengers).	وَإِنْ يُونُسَ لِمَنِ الْمُرْسَلِينَ ﴿١٣٩﴾
140. Edb ( <i>when/since</i> ) [ <i>he</i> ] absconded to the laden <i>folke<sup>x</sup></i> ( <i>ship</i> ) <sup>x</sup> .	إِذْ أَبَقَ إِلَى الْفُلِّ الْمَشْحُونِ ﴿١٤٠﴾
141. Then [ <i>he</i> ] lotted; then [ <i>he</i> ] [ <i>was</i> ] of the <i>mudhadheena</i> (losers in the lot).	فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ ﴿١٤١﴾
142. So gulped him the fish/whale, while he ( <i>was</i> ) blameworthy.	فَالْتَقَمَهُ الْحَوْتُ وَهُوَ مُلِيمٌ ﴿١٤٢﴾
143. So <i>lanla</i> ( <i>had it not been for</i> ) that he [ <i>was</i> ] of the <i>musabbeheena</i> ( <i>subhana Allah sayers</i> ) <sup>4772</sup> .	فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ ﴿١٤٣﴾
144. Surely ( <i>he would have</i> ) waited in its <sup>x</sup> belly to the day ( <i>to be</i> ) resurrected they <sup>z</sup> .	لَلْبَشِ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ ﴿١٤٤﴾
145. So <i>nabathnabo</i> ( <i>We caused the whale to regurgitate him</i> ) by the open while he ( <i>was</i> ) <i>sageemon</i> ( <i>longly-ill</i> ).	فَنَبَذْنَاهُ بِالْعَرَاءِ وَهُوَ سَقِيمٌ ﴿١٤٥﴾
146. And we sprouted on him a tree <sup>w</sup> of gourd.	وَأَنْبَتْنَا عَلَيْهِ شَجَرَةً مِّنْ يَقْطِينٍ ﴿١٤٦﴾
147. And We sent him to one hundred <sup>w</sup> thousand or swell they <sup>z</sup> .	وَأَرْسَلْنَاهُ إِلَى مِائَةِ أَلْفٍ أَوْ يَزِيدُونَ ﴿١٤٧﴾
148. So they <sup>z</sup> believed; so <i>matta'anabum</i> ( <i>We let them relish the transitory worldly delight</i> ) to a while.	فَفَاطَمُوا فَمُتَّعْنَاهُمْ إِلَى حِينٍ ﴿١٤٨﴾
149. So <i>istaftehim</i> ( <i>let-[you<sup>s</sup>] seek situationally fitting and wise opinion of them</i> ); is ( <i>it</i> ) for your <sup>t</sup> Lord the daughters and for them the sons.	فَاسْتَفْتَاهُمُ الْأَبْنَاءُ وَاللَّهُمُّ الْبَنُونَ ﴿١٤٩﴾
150. Or We created the angels females while they ( <i>were</i> ) witnesses.	أَمْ خَلَقْنَا الْمَلَائِكَةَ إِنثًا وَهُمْ شَاهِدُونَ ﴿١٥٠﴾
151. Indeed, verily they from their <i>efkey<sup>x</sup></i> ( <i>slandorous-fabrication/specious concoction</i> ) <sup>x</sup> surely they <sup>z</sup> say.	أَلَا إِنَّهُمْ مِّنْ أَفْكَهٍ لِّقَوْلٍ ﴿١٥١﴾
152. Begotten Allah <sup>4773</sup> ; and verily they surely( <i>are</i> ) liars.	وَلَدَ اللَّهُ وَإِنَّهُمْ لَكَاذِبُونَ ﴿١٥٢﴾
153. Has <i>isstafa</i> <sup>4774</sup> ([ <i>He</i> ] <i>superlatively and exclusively selected</i> ) the daughters over the sons.	أَصْطَفَى الْبَنَاتِ عَلَى الْبَنِينَ ﴿١٥٣﴾
154. What ( <i>is</i> ) for you <sup>b</sup> ; how you <sup>z</sup> rule.	مَا لَكُمْ كَيْفَ تَحْكُمُونَ ﴿١٥٤﴾

<sup>4773</sup> That is: begat Allah a *child*! So Allah says: surely they are liars, for saying such a fallacious say!

<sup>4774</sup> See the *Lexicon* to this *Translation* for elaboration and some specific examples! The word “اصطفى” means: *selected the best from among other similars*! The word is a *transitive verb* by (a) *itself* or (b) with the *prepositional letter* “على” In the case of (a) it *could include more than a single element*! In the case of (a) “الاصطفاء” is for *superlative selection* (i.e. taken the *best* of the bests) for: a *mission*, *preference*, or *bestowment of a privilege* over the *entity subject* of “الاصطفاء” In the case of (b) the subject of “الاصطفاء” is *exclusive*, either because of the *make-up* or one or more *characteristics* for such *exclusivity*!

155. Do then not you<sup>z</sup> reminisce.

156. Or for you<sup>b</sup> an authority manifester.

157. So *oa'to* (let-produce/present you<sup>z</sup>) by your<sup>n</sup> book, *en*(if) you<sup>c</sup> were *ssa'dequeena* (always truth enforcers).

158. And they<sup>z</sup> made between Him and [between] the *jenna'te* (Jinn/angels) a lineage; and *laqad* (verily, already and affirmatively) knew the Jinn verily they surely (are) *muhdbaroona*<sup>4775</sup> (those that are made present predeterminedly vis-à-vis time and place).

159. *Subhana*<sup>4776</sup> (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of) Allah a'n(off) what describe they<sup>z</sup>.

160. Except Allah's *eba'da* (worshippers/submitters/slaves) the *mukhlaseena*<sup>4777</sup> (they that were purified and saved).

161. So verily you<sup>b</sup> and what you<sup>z</sup> worship.

162. Not you<sup>f</sup> on it<sup>x</sup> surely (are) essaying.

163. Except whom<sup>p</sup> he (is) *ssaley*<sup>4778</sup> ([he] broils on/by) the *Jaheeme's*<sup>4779</sup> (intensely-blazing Fire<sup>w</sup>).

164. And not of us except for him a *maqamon*<sup>4780</sup> (status/station) *ma'aloomon* (that which is known).

165. And verily we, surely (are) the *ssaffona* (row-rankers).

166. And verily we, surely (are) the *musabbheoona*\* (subhana-Allah sayers).

167. And *en* (albeit) they<sup>z</sup> were surely saying they<sup>z</sup>.

168. Had that we have a *thekran* (book like those) of the firsts.

169. Surely we (would have) been Allah's *ebada* (peoples/-submitters/slaves) the *mukhlaseena*<sup>4781</sup> (they that were purified and saved).

170. So disbelieved they<sup>z</sup> by it<sup>x</sup>/him<sup>4782</sup>, so they<sup>z</sup> will know.

171. And *laqad* (verily, already and affirmatively) preceded Our word<sup>w</sup> for Our *eba'de* (worshippers/submitters/slaves) the *mursaleena* (sent-messengers).

أَفَلَا تَذَكَّرُونَ ﴿١٥٥﴾

أَمْ لَكُمْ سُلْطَانٌ مُّبِينٌ ﴿١٥٦﴾

فَأْتُوا بِكِتَابِكُمْ إِن كُنْتُمْ صَادِقِينَ ﴿١٥٧﴾

وَجَعَلُوا بَيْنَهُ وَبَيْنَ الْجَنَّةِ نِجَابًا ﴿١٥٨﴾

وَلَقَدْ عَلِمَتْ الْجَنَّةُ إِنَّهُمْ لَمُحْضَرُونَ ﴿١٥٩﴾

سُبْحَنَ اللَّهِ عَمَّا يُصِفُونَ ﴿١٦٠﴾

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٦١﴾

فَأَنذَرُكُمْ وَمَا تَعْبُدُونَ ﴿١٦٢﴾

مَا أَنتُمْ عَلَيْهِ بِفَعْتِينَ ﴿١٦٣﴾

إِلَّا مَنْ هُوَ صَالِ الْجَحِيمِ ﴿١٦٤﴾

وَمَا مِنَّا إِلَّا لَهُ مَقَامٌ مَّعْلُومٌ ﴿١٦٥﴾

وَإِنَّا لَنَحْنُ الصَّافُونَ ﴿١٦٦﴾

وَإِنَّا لَنَحْنُ الْمُسَبِّحُونَ ﴿١٦٧﴾

وَإِن كَانُوا لَيَقُولُونَ ﴿١٦٨﴾

لَوْ أَنَّ عِندَنَا ذِكْرًا مِنَ الْأَوَّلِينَ ﴿١٦٩﴾

لَكُنَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿١٧٠﴾

فَكْفَرُوا بِهِ ۖ فَسَوْفَ يَعْلَمُونَ ﴿١٧١﴾

وَلَقَدْ سَبَقَتْ كَمَتْنَا لِعِبَادِنَا ﴿١٧٢﴾

الْمُرْسَلِينَ ﴿١٧٣﴾

<sup>4775</sup> The word "muhdbaroon" is plural of "muhdbar," masculine, singular objective noun meaning: made present! However, such plural sense almost always despite their wish to be present!

<sup>4776</sup> The word "subhana" = "سبحان" has no English equivalent! Wherever this word, or its grammatical inflections (such as "سبحانك" or "سبحانه") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness! So, we can render "subhana" = "سبحان" concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him!

<sup>4777</sup> See footnote 4782 above for "mukhlaseena!"

<sup>4778</sup> The word "صال" transliterated "ssaley" here for lack of a properly corresponding word in English, means broil simultaneously from all sides, as if the entire body is immersed in the intensely heated Fire!

<sup>4779</sup> See footnote 4734 above regarding Jaheem!!

<sup>4780</sup> Qur'an commentator say this is with respect to the angels!

<sup>4781</sup> See footnote 4773 above, "mukhlaseena!"

<sup>4782</sup> The pronoun "هـ" in "به" refers mostly to The Qur'an, it<sup>x</sup>, as The Qur'an is a masculine gender in Arabic; or possibly to Prophet Mohammad (SAWS)!

172. Verily they, surely they (are) the (had been made)-overcomeers.

إِنَّهُمْ لَهُمُ الْمَنْصُورُونَ ﴿١٧٢﴾

173. And verily Our soldiers surely they (are) the prevailers.

وَإِنَّ جُنَدَنَا لَهُمُ الْغَالِبُونَ ﴿١٧٣﴾

174. Then let-divert [you<sup>s</sup>] a'n (off) them until a while.

فَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ ﴿١٧٤﴾

175. And let-discern/sight them [you<sup>s</sup>] then they<sup>z</sup> will discern/sight.

وَأَبْصِرْهُمْ فَسَوْفَ يُبْصِرُونَ ﴿١٧٥﴾

176. Do then by Our torment *yasta'ajelona* (affirmably hasten they<sup>z</sup>).

أَفَبِعَذَابِنَا يَسْتَعْجِلُونَ ﴿١٧٦﴾

177. So if [it<sup>x</sup>] descended by their court<sup>w</sup> then fouled the *munthareen's* (ones that were warned) morning.

فَإِذَا نَزَلَ بِسَاحَتِهِمْ فَسَاءَ صَبَاحُ الْمُنْذَرِينَ ﴿١٧٧﴾

178. And let-divert [you<sup>s</sup>] a'n (off) them until a while.

وَتَوَلَّ عَنْهُمْ حَتَّىٰ حِينٍ ﴿١٧٨﴾

179. And let-discern/sight [you<sup>s</sup>] then will discern/sight they<sup>z</sup>.

وَأَبْصِرْ فَسَوْفَ يُبْصِرُونَ ﴿١٧٩﴾

180. *Subhana*<sup>4783</sup> (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of) your<sup>t</sup> Lord, Lord (of) the prestige<sup>w4784</sup> a'nmma (regarding) what describe they<sup>z</sup>.

سُبْحَنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُونَ ﴿١٨٠﴾

181. And peace (be/is) on the *mursaleena* (sent-messengers).

وَسَلَامٌ عَلَى الْمُرْسَلِينَ ﴿١٨١﴾

182. And the praise (is) for Allah, the worlds' Lord.

وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ ﴿١٨٢﴾

<sup>4783</sup> See footnote 4704 regarding *subhana*!!

<sup>4784</sup> The word "العزة" = "prestige" = lordliness in the sense of: possessing power and authority over others!